

viisch a-i-eni/ I \* 1 ^e a portion of Itself on each of the fourteen cL:ys that make up the second half of a lunar month. It I> expiL^ly said that his enemy Typhon found the body of OrLs at the fuil moon ;<sup>T</sup> thus the dismemberment of the fu J \ uiiilil he~iii \ 'th the waning of the moon. To primitive man it seems manifest that the waning moon is actually dwindling, and he naturally enough explains its diminution by supposing that the planet is being rent or broken in pieces or eaten away. The Klamath Indians of Oregon speak of the moon as " the one broken to pieces" with reference to its changing aspect; they never apply such a term to the sun/ whose apparent change of bulk at different seasons of the year is far too insignificant to attract the attention of the savage, or at least to be described by him. In such forcible language. The Dacotas believe that when the

moon is full, a great many little mice begin to nibble at one side of it and do not cease till they have eaten it all up, after which a new moon is born and grows to maturity, only to share the fate of its countless predecessors.<sup>3</sup> A similar belief is held by the Huzuls of the Carpathians, except that they ascribe the destruction of the old moon to wolves instead of to mice.<sup>4</sup>

3. At the new moon of the month Phamenoth, which was the beginning of spring, the Egyptians celebrated what they called " the entry of Osiris into the moon." °

4. At the ceremony called " the burial of Osiris" the Egyptians made a crescent-shaped chest " because the moon, when it approaches the sun<sup>5</sup> assumes the form of a

crescent and vanishes." <sup>u</sup>  
 5. The bull Apis, held to be an  
 image of the soul of  
 Osiris,<sup>7</sup> was born of a cow which was  
 believed to have been

pieces, and sometimes of sixteen, or<sup>2</sup> A. S. Gatschet,  
*The Klamath*  
 even eighteen. But fourteen seems to *Indians of South-*  
*Western Oregon*  
 have been the true number, because (Washington, 1890), p.  
 lxxxix.  
 the inscriptions of Denderah, which <sup>3</sup> S. R. Riggs,  
*Dakota Grammar*,  
 refer to the rites of Osiris, describe the ***Texts***, and *Ethnography*  
 (Washington,  
 mystic Image of the god as composed 1893), P- \*6.  
 of fourteen pieces. See E. A. Wallis <sup>4</sup> R. F. Kaindl,  
***Die Jfuzulen***  
 Budge, *The Gods of the Egyptians*, ii. (Vienna, 1894), p. 97.  
 126 sq. ; ***id, Osiris*** and the *Egyptian* <sup>5</sup> Plutarch, *Isis et Osiris*,  
 43.  
***Resurrection*** <sup>6</sup> *Ibid.* 43.  
<sup>1</sup> Plutarch, ***his*** et *Osiris*, 8. <sup>7</sup> *Ibid.* 20, 29.